

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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The Principia

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals
Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and
various crimes—the application of Christian principles to all the relations, du-
ties, business arrangements, and aims of life;—to the individual, the family,
the Church, the State, the Nation—to the work of converting the world to
God, restoring the common brotherhood of man, and rendering Society the
type of heaven. Our text book is the Bible; our standard, the Divine law;
our expediency, obedience; our plan, the Gospel; our trust, the Divine prom-
ises; our panoply, the whole armor of God.

Editors friendly, please copy, or notice.

THE BIBLE ABOLITIONIST.

Containing the testimony of the Scripture against Slavery, and the Scriptu-
ral method of treating it.

"To the law and to the testimony; if they speak not according to this
word, it is because there is no light in them." Isa. viii 20. "All Scripture is
given by inspiration of God, and is profitable for doctrine, for correction, for
instruction in righteousness. That the man of God might be perfect, thor-
oughly furnished unto all good works." 1 Tim. iii 16, 17.

Part III.—Slaveholding brought directly to the test of the
Bible.

CHAPTER IX.

THE BIBLE TEACHES US TO JUDGE AND TO CONDEMN
SLAVERY AND SLAVEHOLDING BY THE LIGHT OF
NATURE.

Enough, and more than enough, has already been said, to
prove—if proof were needed—that slavery and slavehold-
ing, as tested by the scriptures of truth, are sinful and
abominable in God's sight.

The mere light of Nature, as we call it, (the light of
natural conscience, reason, sympathy, and common sense)
were indeed sufficient to teach this, without the Bible, and
does teach it, to the vast majority of mankind—nay—to all
men, if they will but allow themselves to heed such teach-
ing. And when they will but honestly and manfully con-
fess the truth, they will admit, as many a persistent slave-
holder has done, the inherent wickedness both of the sys-
tem and of the practice.

The Bible, so far from forbidding men to hear, heed, and
obey the voice of Nature, of conscience, of reason, of sym-
pathy, of common sense, is constantly admonishing them to
do so, and reproving them for not doing it.

"Why, even of yourself, judge ye not what is right!" Luke
xi, 57.

These are the words of Christ himself, and, in the same
connexion, he charges those with hypocrisy who fail to do
so.—In the beginning of his letter to the Romans, Paul
insists that—

"The wrath of God is revealed from heaven, against all
ungodliness and unrighteousness of men who hold the truth
in unrighteousness; because that which may be known of
God is manifest in them, for God hath showed it unto
them." &c., &c. Rom. I. 18-19.

The apostle proceeds, accordingly, to argue the condem-
nation of the heathen, not only for their exchanging the
worship of the true God for the worship of idols, but also
for their "covetousness, maliciousness, envy, murder, de-
bate, malignity"—being "without natural affection, im-
placable, unmerciful."

The Bible, therefore, condemns those who, even without
the light of the Bible, practice or fail to oppose injustice,
inhumanity, cruelty, violence, oppression, covetousness—
all which are conspicuously and undeniably manifested
and exemplified in slavery, slaveholding, and the justifica-

tion and defence of them. How much more does the Bi-
ble condemn those who, with the light of its own Divine
Revelation in their hands, commit or defend or palliate the
worst crimes of the heathen, and even labor to wrest the
sacred pages themselves into a justification of their wrong
doings!

From all this it follows that we do not depart from the
Bible, nor from our proposed examination of slavery and
slaveholding in the light of the Bible, when we refer to the
light of nature in confirmation of its teachings on the subject.
This the Bible itself teaches us to do.

Our own Declaration of Independence declares it "self-
evident that all men are created equal, that they are endowed
by their Creator with certain unalienable rights, among
which are life, liberty, and the pursuit of happiness, that for
the security of these rights, governments are instituted
among men." The testimony of standard writers on civil
government and common law, from the times of Cicero and
Justinian to the present day, attest the same truths. All na-
tions, all wise legislators, all jurists, have sought to protect
themselves (and those on whose behalf they have framed or
administered governments and laws,) from just such outrages
and invasions of human rights as go to make up the definition
of American slavery and slaveholding, including lesser inju-
ries. So that all history, all civil government, all legislation,
all jurisprudence go to condemn slavery and slaveholding.
This is true of the legislation and jurisprudence of the slave
states themselves, which go to protect all except slaves, and
colored people from the injuries in which slavery and slave-
holding consist. Take up, in detail, one by one, each of the
ingredients that go to make up the leading facts of slavery
and slaveholding, and you will find this statement to be
true. The laws of slave states allow no one who is not re-
garded as a slave; no one who is considered under the pro-
tection of the State, to be held as a chattel, to be bought or
sold, to be driven to labor without wages, to be debarred
from education, and from the benefits of the family relation.
On the contrary, the laws provide protection from all these
injuries and from similar ones of a minor character, on be-
half of the law-makers themselves, of the administrators of
law, and all whom they desire to benefit by their laws and
the administration of them. Should any kidnapper seize
and enslave one of their own number, or any white citizen
of good and respectable standing in society, or hold him
as a slave, the severest penalties of law would be visit-
ed upon the aggressor, without delay. No plea of good
treatment, of light service, of abundant food, of good rai-
ment, would be listened to, for one moment, in abatement
of the punishment, much less for a justification of the act.
Thus manifest is it that the light of nature itself teaches
everybody, not excepting slaveholders, the inherent sinfulness,
and criminality of the slave system and of slavehold-
ing. To all slaveholders, therefore, and to all the legisla-
tors and jurists who protect them in their slaveholding, the
Bible may be considered as saying—"Thou that teachest
another, teachest thou not thyself? Thou that preachest a
man should not steal, dost thou steal?" or protect stealing?
"Thou that sayest a man should not commit adultery, dost
thou commit adultery?" or protect or enforce the commission
of it? "Thou that makest thy boast of the law, through
breaking the law, dishonorest thou God"—overturning the
foundations of human as well as Divine law?

There is not the man living who would not pronounce slave-
holding to be man-stealing, if he were, himself, held as a
slave.

CLEARER LIGHT OF THE BIBLE.

From the obvious fact that even the light of nature con-
demns slavery, it has been inferred by some that there is no
need of inquiring, minutely, into the teachings of the Bible
in respect to it. This inference overlooks the fact that what-

ever of moral truth and duty, whatever of moral wrong and
blameworthiness, are revealed by the light of nature, are still
more clearly, fully, vividly, and impressively revealed in the
Bible. This arises in part from the fact that the teachings of
nature are, in a great measure, disregarded, forgotten, and
overlooked, by mankind, and that one great object of the Bi-
ble is to recall, to republish, to authenticate, to systematize, to
enforce them. It arises also in part, from the fact that the
Bible reveals much, in addition to the mere light of nature,
concerning God, his purposes, his designs, his dealings, his
law—reveals much concerning man, his responsibilities, his
relations—reveals much concerning the transgression of law,
its malignity, its effects, its guilt, its penalty, and especially
concerning the Divine method of deliverance from it and its
consequences, that is no where else to be learned. From all
this it will follow that "the exceeding sinfulness of sin" in
general, and of any one sin in particular, may be more
thoroughly and fully learned from the Bible than from
the mere light of nature alone. It will be found that the sin
of slaveholding, when examined in the light of the Bible, is no
exception to this remark.

We resume, therefore, in our next chapter, our more direct
examination of slavery and slaveholding, in the light of the
Scriptures, not so much for the mere purpose of proving their
sinfulness, as to attain that clear view, that full apprehension,
that deep and abiding sense of their enormity, of their aggra-
vated guilt, and of our own imminent danger, as a people, of
the overwhelming judgments of Heaven, unless we speedily
"break every yoke"—with that deep feeling of responsibility
to God, that the community and even Christian abolitionists so
much need, at the present time.

For the Principia.

QUESTIONS FOR STATESMEN.

Editor Principia.—In your paper of March 2, is a notice,
copied from the *Tribune*, of Mr. Sumner's presenting to
Congress some petitions, and, among them, an abolition pe-
tition from citizens of Massachusetts. He took occasion, it
seems, "to declare most explicitly, that he did not believe
that Congress had any right to interfere with slavery in the
States." Understanding the peculiar caution for which poli-
ticians are remarkable, we might have foreseen that, on
such an occasion, such a declaration would not fail to be
made. We can foresee, too, that, on similar occasions, cer-
tain other declarations, quite as natural and important, will
not be made. Mr. Sumner has spoken of the Constitution
as concurring with "the eternal laws of right," and of sla-
very as a most unrighteous system. When will he believe,
and declare his belief, that the unrighteous system, is pro-
hibited by the righteous Constitution? I understand your
paper is sent to Republican members of Congress. Res-
pectfully I would propose to them, and particularly to Mr.
Sumner the following questions:

1. Does not the Federal Constitution truly express and
explain its own meaning?
2. If the Federal Constitution does not truly express and
explain its own meaning, can any constitutional question be
determined by it?
3. Ought not the Constitution to be construed by the
same rules which we are bound to apply in construing oth-
er legal instruments?
4. Is not the Federal Constitution "the supreme law of
the land, anything in State Constitutions to the contrary
notwithstanding?"
5. If the supreme law of the land aims to secure justice
and liberty, is not slavery equally a violation of that law,
whether maintained by the Federal Government or by the
State Governments?
6. Can States, associated expressly for the support of

justice and liberty, maintain slavery, without a breach of faith and violation of compact?

7. Can a Constitution, ordained for justice and liberty, recognize, as Constitutional State law, any State enactments against justice and liberty?

8. Does the Constitution, when permitted to express and explain its own meaning, contain any provision in conflict with natural justice or moral right?

9. If the Constitution contains a provision in conflict with natural justice and moral right, can a man swear to support that provision, without swearing to sin?

10. Is there not an essential difference between being held to service or labor that is due, under laws of Constitutional justice, and being held to chattel servitude by mere brute force?

11. Is not the rendition of a slave an act of oppression?

12. Can any human compact or any authority of civil government make an act of oppression lawful and obligatory?

13. Is it not an abuse and perversion of civil government from its Divine end, to make it support oppression, instead of establishing justice and delivering the spoiled out of the hand of the oppressor?

The only remedy for secession and disorganization will be found in statesmanlike answers to the above questions, and in the practical application of such answers to the administration of our government. But let it not be dreamed that any political wisdom or sagacity can effect a harmonious union between liberty and slavery, between just government and tyranny.

I. S.

For the Principia.

FROM A MINISTER OF THE GOSPEL IN OHIO.

The non-extension of slavery impossible—its extension certain without its abolition.

Dear Brother Goodell:—I rejoice in the weekly visit of the "Principia," as it "does not daub with untempered mortar," nor attempt to heal the hurt of the nation's sin slightly, but adopting the gospel method of reform, *lays the axe at the root*. This is the only successful mode of warfare against sin, as it is the one chosen above all others, by Infinite Wisdom himself—though the wisdom of this world pronounces it fanatical and impracticable.

Of all the insane follies proceeding from the counsels of worldly wisdom, none seem to me more absurd than the idea of preventing the extension of slavery without its abolition. The utter absurdity of this idea has been shown a thousand times. Analogies in nature, and facts in history, shed the most convincing light on this point. A man's garden is partly occupied with weeds, and he cultivates it, on the principle of trying to prevent their growth without rooting them up. Now who is so blind as not to see the inevitable result? He is sure to have in the end, not a restriction but an increase of their growth. There will be a larger crop and more abundant seeds to infect and corrupt the soil. The same will, and must be the result of like treatment of the weeds of vice. Let slavery, for example, be not uprooted in the nation where it exists, and the increase of its power and the spread of its curse is certain, in spite of all efforts for its restriction. And the reason of this is obvious. While its entire eradication is not insisted upon, the moral sense of the nation cannot be educated up to the point of regarding it as an absolute crime, and an unmitigated curse. On the contrary, the idea will be engendered that its existence is, in some way, connected with the nation's prosperity, and this will lead to the notion that to secure such prosperity, its existence must be protected.

But the absurdity of preventing the extension of slavery without its abolition is made, if possible, still more clear, by facts in history.

The American churches, with few exceptions, have attempted the spiritual renovation of the nation, without insisting upon the eradication of this sin. And the result is, the slaveholding power has grown with their growth, and strengthened with their strength—yea beyond their strength, so that for years past it has been able to dictate to those churches, their course of action in the Missionary, Tract, Sabbath School, and Bible enterprise.

The like treatment of slavery in the department of politics, has been followed with like results. It has gradually acquired an influence over the government, until it has long been able to dictate its course of administration. It

is true that, at various points of its progress, it has met with opposition. But the point of ascendancy once gained, it has held, and at length the opposition, except from Abolitionists, has been changed into an acquiescence, and finally into its support. A single instance will show this. In 1850 the slaveholding power gained the point of the passage by Congress, of the Fugitive act. It at once encountered a mighty resistance in the form of indignation meetings, all over the North. In these meetings, men of all parties denounced the act as infamous, unconstitutional, and flagrantly unjust. Resolutions passed in our County meeting say that,

"The law is a flagrant act of high handed tyranny, and plainly unconstitutional. That any citizen of Portage County, who will accept an office under this law, should be treated with the scorn and contempt due to the baseness of his position, and we must look upon him with the same degree of abhorrence that we always had for Judas—that we hereby pledge to the fugitive from American slavery, the same protection we give to our brothers and sisters, and advise them to make their homes with us, and fight the battles of freedom."

In a town meeting a resolution was passed,

"That our votes shall never be given to any man for any office who voted for this bill."

Now all this, (and similar demonstrations were made, all over the North,) has the form of a strong and unconquerable opposition to this slaveholder's Fugitive Act. And one would suppose that no influence could be made to bear upon this opposition to change it, in ten years, into an acquiescence and support of that Act; yet how stands the fact? Last fall, ten years after the passage of that act, this entire opposition, except that of the Abolitionists, voted (if it voted at all), for Presidential candidates known to be in favor of that "infamous, tyrannical, and unconstitutional act." Republicans, it is true, claimed that their candidate was not in favor of its execution.† But he now tells them in his Inaugural, to the contrary, and what they might have known before, had they been *Wide Awakes* for the truth, as much as they were for their party. When Mr. Dennison was up as the Republican candidate for Governor of this State, he also was known to be in favor of the execution of this act. And after his election, he declared, in his message that "the Fugitive law provides for the execution of a duty, imposed by the Constitution." And a large portion of the opposition to that law, ten years ago, pronouncing it a high handed act of tyranny, and unconstitutional, and pledging to protect the victims from its grasp, helped elect him.

In keeping with this, was the recent Republican execution of this law upon the fugitive slave woman Lucy, in Cleveland. This execution was claimed to be a Republican act, by Republican Editors themselves, and was by them presented to the slaveholders of the South, as a peace offering, and as an index of the character of the forthcoming administration. And the slaveholders so understood it, and expressed their congratulations over it. The once called "flagrant act of high handed injustice," was enforced upon a poor helpless woman, and not one word of condemnation against those who assisted in this work of "high-handed injustice" did I see in any Republican paper. On the contrary, the conductor of the train, who performed the special act of departing from the established rules of the road, in order to make sure the rendition of this woman to the horrors and vile embrace of slavery, was commended in several of these papers for his wisdom and dexterity. Behold the change of public sentiment and expression on a single act of slaveholding aggression in ten years, demonstrating the truth that it is all the while acquiring an extension, instead of suffering in restriction. And thus it will be until slavery is abolished or "wiped out" in blood.

W. B.

* We could name a town in Western New York in which, soon after the passage of the Fugitive slave bill, a regular town meeting was called by the town authorities, [not one of them an Abolitionist] for the specified object of considering the subject. The meeting, when convened, was the largest town meeting ever held in that town, and, with but one dissenting voice, it was voted that "Law or no law, Constitution or no Constitution, Union or no Union we will never permit a fugitive slave to be sent back from this town." We presume it has never been done, and doubt whether it could be done, now. Yet we suppose that nearly every voting citizen of that town voted for a slave catching President, last November. Such is the inconsistency of men!

† How could they claim this? Mr. Lincoln, in his debate with Mr. Douglas, recognized the duty of returning fugitive slaves, and

although he regretted some of the features of the present statutes, declared that some act equally efficient, should have been framed, and finally hoped that there would be no attempt to amend the present Bill. When he was nominated for President, the Debate with Douglas was published by his party, as a campaign document, and circulated all over the country, including all he said concerning fugitive slave acts. When questioned, during the canvass, his only answer was to refer to that document, or that debate, or similar declarations. And when a Senator, he proposed an act providing that slaves escaped into the District of Columbia should be returned the same as from the States.—Editor.

For the Principia.

SLAVERY IN SOUTHERN GEORGIA.

John Jackson was born in Georgia about the year 1822. On his father's side he was descended from those who framed the Constitution, for the "securing the liberties of themselves and their posterity." On his mother's side, John was connected with a race whose "rights no one is bound to respect," and so John, though he got up at the sound of the horn, two hours before day, and struck in his hoe at the crack of the drivers whip, as soon as the light would enable the gang to see the corn or cotton plant, and with the exception of ten minutes at eleven o'clock for breakfast, worked as long as he could see, still he got no wages. To be sure, he was given a peck of corn meal and two and a half pounds of bacon every week, and besides, in slack times, his noon play spell was extended to half an hour. John also adds that his clothes cost his "owner" per annum, five dollars, and fifty cents. He says he could not cast them up a penny more, and in this he allows one wool hat, one pair of shoes, and one small blanket. This, John says, was the rule on the plantation of THOMAS JOHNSON, in the town of Perry County of Houston, where he worked, most of the time, and was considered very good feed. It was said among the slaves that South Carolina, Florida and Alabama masters did not give so much, and yet, John avers that the bacon was always gone in three days, and that no slave can do the work required of him on that allowance. Sometimes however, the bacon was so badly cured that there was plenty left at the end of the week.

When John was about thirty five, he got his neck partly out of the yoke, on this wise. He had inherited from his father, a good share of Anglo-Saxon intelligence and grit. He says it was pick and hoe, and cut and whip, all day long, and he decided he would bear it no longer, if he died for it. So he told the overseer he would not be whipped again. The overseer heard such insolence with great amazement, but as John was valuable, he referred the case to the owner of the plantation. John had, before this, learned to read and to write and become quite intelligent. John told him he had always tried to do his work faithfully and he would do more for him without whipping, than any hand on the plantation did, under the fear of the lash. The master finally consented to let John have his time, on certain conditions. From this day, John began to save something, and in four years, had accumulated ninety dollars with which he reached a free state and he says that, of hundreds he has known to attempt it, he is the only slave that ever got off from Southern Georgia.

John says that he saw several slaves whipped to death. Some never saw a well day, after their whipping, but lived to drag out a miserable life. Two died in the field where they were made to work, when unable from previous whippings. One died in a few hours, after being whipped. But the case that made the deepest impression on his mind was that of a free man, but for whose instruction and counsel, John had never secured his own freedom.

A Free man from Philadelphia, whipped to death!

John Jackson says that in 1853 there was brought onto the plantation a free man whose name was Edward Davis. He was born in Philadelphia, and had for many years kept an oyster stand, there. He was kidnapped, taken to Baltimore and sold to Georgia. He worked two years by the side of John, and was always talking about his freedom, and resolved to regain it, at any cost. He made one attempt was caught, brought back and terribly punished. Soon afterwards he got, in the night, under a rail car, and rode on the tracks about two hundred miles, until he reached a seaport (probably Savannah? There he got into the wheel house of a steamboat, but was finally forced to make himself known, or be drowned. He was taken out

nearly dead, landed at Baltimore (within a few hours of his free home) and brought back to Georgia. Once more on the plantation, Edward was tortured by being worked in chains with weights attached, and with collars and prongs over his head. Finally he was laid down and whipped, until life was nearly extinct. The next morning, as John went to his work, he passed near Edward, lying on the ground. Edward called, but John dared not stop to speak to him. When the gang returned at night, Edward was dead.—He has gone to that world where the servant is free from his master. It was said there was a suit in the court for his freedom. That suit was taken up, where God himself is judge "for the Lord trieth the righteous, but the wicked and him that loveth violence his soul hateth." He shall "judge the fatherless and the oppressed, that the man of the earth may no more oppress." "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup."

W. E. W.

Editor of the Principia. The above was taken down by me, from the lips of the slave who escaped from Southern Georgia, so recently as last January. I have every confidence in the truthfulness of John Jackson.

FROM REV. J. S. GREEN.

TWINSBURGH, Summit Co., O., March 6th, 1861.

Dear Bro. Goodell:—Right glad am I, that at such a time as this, you occupy a chair editorial, and wield so keen and discriminating a quill. The Lord spare you long, and give you strength to battle for the right. I shall be anxiously looking for your review of Mr. Lincoln's inaugural. As you are doing up the work so handsomely for the new Secretary, I can safely leave the President in your hands. May the God of the oppressed help you to do justice to this document. I read it carefully this morning; and that I might not mistake its meaning, I took it up again, and read it aloud to a little circle sitting around me. Need I tell you that the reading of it, as a whole, made me feel very sad. Not to speak of what seems to me a want of nerve in what he says of the use of the power confided in him, of holding, occupying, and possessing government property, how could he, in explaining the 3d clause of Sect. II. Article IV. say, "It was intended by those who made it, for the reclaiming of what we call fugitive slaves," and then add, "the intention of the lawgiver is law." I fear, Bro. Goodell, our President did not read very carefully, if at all, "Our national charters." How intentions can be gathered, excepting from the words employed, I see not. Certainly, as you show, both the words and history of the clause forbid its application to fugitive slaves. We see, however, how Mr. Lincoln decides the question. Of course he may be expected to do all in his power to deliver up, on demand, our colored brethren and sisters, on their way in search of their God-given rights, to "the hell of slavery," as Gerrit Smith forcibly styles the act of rendition. In this I am not greatly disappointed. Nor, I presume, are you.

I see also that our new President is with his Secretary in recommending an organic law, changeless as the laws of the Medes and Persians, which gives control to the ruling oligarchy before whom the nation is now cowering. Mr. Lincoln holds that such a provision is now implied in the Constitution, and he has no objection to its being made express and irrevocable. Amazing! Do such men believe that there is a God, and a day of retribution? Or if they believe it one day, as Mr. Seward, not long ago, gave us his views, thrillingly orthodox—can we confide in the stability of their principles, that they will be of the same opinion to-morrow! Are you greatly disappointed that Mr. Lincoln takes this ground? What hope have we for the redemption of the bleeding slave? Our friends, the Liberty party men, will have a whole term, four entire years, to bemoan the folly of giving up their principles. They can well enough endure it, but how with the unhappy slaves, increasing every day? How with them?

Well, brother Goodell, we are cast upon God, wholly cast upon God, and the more we feel our dependence, the happier we shall be. He can over-rule all things for good, and will do so—to them that love Him. He can and will make the wrath of man to praise Him. In the present commotions which now distract our country, He may be preparing deliverance for the oppressed. Blessed be His

name, His resources are equal to His wisdom. Well may we say with the sweet Cowper,

"Deep in unfathomable mines
Of never failing skill,
He treasures up His bright designs
And works His Sovereign will."

"Woe to the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh."

Most affectionately thine,

J. S. GREEN.

LETTER OF CHARLES STUART.

LORA, C. W. March 23, 1861.

REV. W. GOODELL:

My dear friend—The qualities of the monkey, the mad-dog and of the fallen angels combined, seem to me; graphically to portray, the principles, and conduct of the leading pro-slavery spirits of your nation; whether of the South Carolina, Georgian, or Texian type of secession; or of the less ferocious, but I fear men deep and more dangerous iniquity of trampling upon the revealed law of God, as well as upon the recorded Constitution of your country, by the holding the conventional law of slavery, more valid, than the eternal law of impartial liberty—the selfish, sordid, impure and bloody law, of the tyrant, the bully and the slaveholder, as more sacred, than the everlasting law of God, and the inalienable rights,—irrespective of color or condition, of immortal and accountable man.

The question of your national union, is on fire amongst you! What has kindled, and what is adding fuel to the blaze?

Is it holy liberty, every man's birthright, and interwoven, by the God who made him, in the nature of every man! No—for holy liberty, is peace and love and impartial justice to all—even such as your forefathers grasped at, and bled to secure, when yet comparatively weak, poor and in danger! No! their noble Declaration of Independence speaks the glorious truth, glowing in their bosoms, before worldly prosperity had debased and satanized them; and still glowing all the world over, in every heart, that deserves the name of man.

No—No:—It is slavery, Satan's lie; the tyrant's god; the poor and weak man's scorpion—scourge; the *sinker of man in power*, to the grave, to the monkey, the tiger, and the goat—of the helpless and downtrodden weak man, into the *thing*, the soul-shriveling creature, of every terror and of every lust.

In the satanic career, which the slavites are so commonly and so ferociously urging to extremity, they may indeed succeed for a time; but the potsherds of the earth, contend vainly with the Almighty! God is able and willing, and has promulgated His holy decree, that in due time, He will vindicate, His holy government? And the vaunted glory, and the pomp, and the power of the insanely inflated sinner, are gone to the grave! and where is the boaster? The last day, the final judgment, Eternity—Eternity will tell! and the inevitable result of impenitent sin, however gay in powers or gorgeously decked, during its meteor-day, with Satan's laurels, glares in the history of nations. May sovereign mercy preserve your people, from adding to the fearful glare.

C. STUART.

P. S. I enclose six dollars, according to your advertisement in the last page of your Principia No. 69, of March 9th, begging you to make the best use you can of them, for these sacred objects of holy truth and peace and love, which are dear to our hearts; which are so fundamental to human virtue and happiness; and by which alone, under God, your magnificent country, can be rescued from that abyss of guilt and shame, to which it clings with such a maniac grasp.

C. STUART.

Samuel Wilkenson one, of the Editors of the *Tribune*, says in his recent letter to "Thurloe the Great" of Albany: "To your Dictatorship I do confess myself hostile. I think that the power you possess ought to be destroyed, and the office you have usurped ought to be abated. And so long as I shall remain in the profession of Journalism, I will improve timely opportunities to impress upon a free people in a free State, that they should deliberate in Convention, without an engineer, and assemble for legislation without a director." God speed you, Sam, in your noble resolve. Good men will laud your efforts, and help you. But Thurloe Weed is not the only nuisance to be abated.

Emancipation in Russia.—The social revolution in Russia, which transforms twenty million serfs into freemen is announced as really having taken effect on Sunday, the 17th of March—henceforth and forever a memorable day in the history of Russian civilization. The extinction of serfdom, first proposed as an academic question by Catherine II.—which was actually initiated by Alexander I.—and which occupied the mind of Nicholas, ere he became wholly swallowed up in more ambitious projects, is at last achieved by the generous *coup de main* of Alexander II., whose whole attention, since his accession, has been absorbed in this stupendous task. In the scientific view, this innovation presents itself simply as a colossal experiment in Political and Social Economy: but it has really far deeper claims on our sympathies, as a very profound and touching human fact. Long looked forward to, by the poor peasantry, generations have lived and died in the hope of the good time coming, and there is a certain pathos in the brief telegraphic announcement that "the emotion created throughout the Empire is immense."

By the present Imperial manifesto, while Freedom full and entire is granted to the serfs, it is at the same time guarded by certain provisional conditions which are without doubt necessary in order to secure the fabric of society against the utter disruption which might readily follow an innovation so sweeping. Thus the proprietors of landed property preserve the right attached to the same. They are, however, to cede to the peasants, for their permanent use, the dwellings, with the ground, which will be allotted to them anew, by law, in consideration of the payment of of dues. During the state of things, which will form a transition period, the peasants are to be designated "tributary peasants." But they are permitted by law to purchase their dwellings and land, and then they become free landed proprietors. In return for abandoning his right to the forced labor of his serfs, the Russian landed proprietor is to receive an indemnity, partly paid in money, for which purpose the Government has recently negotiated a very large loan, partly in bonds, which the gradual sale of Crown property for a certain number of years is to meet. The Imperial ukase ends with the expression: "We have confidence in the good sense of our people"—a confidence which appears to be fully justified both by the patience with which the long-expected decree has been awaited, and the spirit of order that has followed its promulgation.—*N. Y. Times*.

Chief justice Taney delivered the opinion of the Supreme Court, to-day, in the matter of the Commonwealth of Kentucky against the Governor of Ohio, Dennison, deciding it a case of original jurisdiction, and, in effect, of one State against another, and therefore, the court has jurisdiction under the Constitution. It is a case to compel the Governor of Ohio, by a writ of Mandamus, to surrender a fugitive from Kentucky. The Court says that the demanding State has a right to have every such fugitive delivered up. That the State of Ohio has no right to enter into the question as to whether the act of which the fugitive stands accused is criminal or not in Ohio, provided it was a crime in Kentucky, and it is the duty of the Government of Ohio to deliver up, upon any proper proofs: that the act charged is a crime by the laws of Kentucky; that the act of 1793 determines that evidence is to be submitted to the State of Ohio; that the duty of the Governor is ministerial only, like that of Sheriff or Marshal, and the Court appeals to his good faith, in the discharge of a Constitutional duty, for the reason that Congress cannot impose any Federal duty on the officers of a State, and that where such officers are called upon by any act of Congress to perform such duty, it conceives of good sense and good faith, on their part; and on those grounds the writ of Mandamus is refused. What will Dennison do?—*A. S. Bugle*.

Mr. Peabody and the Twiggs Party.—The Twiggs party in the city were rejoicing last week over the "opinion" of Mr. George Peabody, the eminent American Banker in London, that a coercion policy on the part of the United States government towards the confederate traitors would be fatal to our credit in Europe. It seems that Mr. Peabody is the unfortunate owner of \$800,000 worth of 8 per cent bonds of a Mississippi railroad; and he is naturally afraid that the first act of Mississippi, in case of coercion, would be to clear for action by repudiating, at one stroke, every public and private debt owing to citizens of other States. There is reason for Mr. Peabody's fears, but an opinion given under such circumstances is notoriously worthless.—*Evening Post*.

Sam Houston has issued an address to the people of Texas, in which he denies the legality of the Texas State Convention, that declared Texas out of the Union.

He admits the right of the people to engage in a revolution, but he is opposed to revolution fomented by unscrupulous demagogues upon false pretenses, and he proves that the whole course of the seceding States has been dishonorable and traitorous.

He will take no oath of devotion to the Southern Confederacy, and says: "I am ready to be ostracised, rather than submit to usurpation."

The Principia.

NEW-YORK, SATURDAY, APRIL 6, 1861.

LETTERS on business for the *Principia* should be addressed to M. B. WILLIAMS, the Publisher.

LETTERS for the Editor, whether for his consideration, or for the public, should be addressed to WILLIAM GOODSELL.

ORDERS for books or pamphlets may be addressed to either of the above.

But in all cases, the business matter should be on a slip of paper separate from suggestions or communications for the Editor—because business papers must be kept on the Publisher's file, by themselves. For the same reason, what is designed for the Publisher should be on one slip of paper, and matter designed for the Editor's attention or use should be on another, though all may be put into one envelope, and directed to either.

THE NATIONAL UNITY SOCIETY.

Among the many indications of a general progress of anti-slavery sentiment in the community, notwithstanding all the defection and compromise witnessed among reputed anti-slavery men, a very significant one is the fact that a new movement is deemed necessary to counteract the influence of abolitionists. We allude to the recent organization of "the American Society for promoting National Unity," of which we made mention in our last issue, an authentic account of which, with its published programme of operations will be found in this week's *Principia*.

The perusal of it carries our minds back to the by-gone palmy days of the American Colonization Society, once so influential in raising a hue-and-cry against the abolitionists, and exciting ferocious mobs against them. But the prestige of that Society is gone, and something is needed to supply its place. The new *National Unity Society* is evidently intended to fill that vacancy, and perform that office. This shows, at least, thus much, that abolition has neither died out nor surrendered, nor become inoperative. The intelligent gentlemen whose names are enrolled as the founders, patrons, and operators of the National Unity Society, very certainly, do not think so. On the contrary, the progress of the heresy has greatly alarmed them. They attribute to this—not to the existence and the aggressions of slavery—"the alarming state of the country!" They therefore come up to the rescue, regretting that they had not done it sooner, and in season to have prevented what now requires to be cured.

But the power of anti-slavery truth, the enlightenment of the public mind, and the desperate dying struggles of proslaveryism are most strongly marked, in the contrast observable between the position and defences of the Colonization Society, a quarter of a century ago, and those of the National Unity Society, now. The demand and the struggle of the opposition then was, to put down and suppress the discussion and agitation of the Slavery question, altogether. The eloquence of the Colonization orators was directed to this end. It was nobody's business to discuss the subject at all, and it should not be discussed. So said the New York City Dailies. So said the Southern Governors and State Legislatures. So said Edward Everett, as Governor of Massachusetts. So said William L. Marcy, as Governor of the State of New York. So said Gen. W. H. Harrison of Ohio, in his Cheviot and Vincennes Speeches, and letters to the South, and rode into the Presidency on the crest of the wave of popular response to the sentiment. So said the mobs of New York, Boston, Utica, Philadelphia and Alton—feebly imitated, recently, in a moment of phrenzy.

But lo, the National Unity Society comes forward with the proposal to accept our twenty-five years' standing invitation, and join issue with us in the discussion—the very thing we desire.

The colonization enterprise was commended as the true Anti-Slavery instrumentality—the very thing to rid the country of slavery, and holding the patent right monopoly of the process, with which nobody must interfere. The National Unity Society, more honestly, since masks can be profitably worn no longer, makes no pretension of any desire to have slavery abolished at all. Twenty-five years ago, the colonizationists professed to favor gradual emancipation, and immediatism was the mischievous heresy. Now, the National Unity Society says nothing in favor of any emancipation, immediate or more remote. The coloniza-

tion Society re-echoed the hypocritical pretense of the slaveholders that they would gladly get rid of slavery, if they knew how to do it with safety. The National Unity Society advocates National Unity on the basis of perpetual slavery. "We are as much opposed to slavery, as you are," said the Colonizationists. Opposition to slavery, says the National Unity Society, is the essence of agrarianism, free love, spiritualism, and every abominable heresy. "Ours is the best, the only practical mode of emancipation," said the Colonizationists. "Emancipation, were it possible"—says the National Unity Society, "would be rebellion against Providence." Colonizationists dwelt upon the necessity of a previous preparation of the slaves for freedom. *National Unity* on the basis of interminable slavery, promises only, by virtue of the thumb screw, the lash, compulsory concubinage, and the deprivation of education and Bibles, to "nurture" its disciples for "the joys of heaven!"

Call you this "progress?" Some of our astonished readers may, perhaps, exclaim.

Yes. Certainly we do, and with good reason. When Ithuriel, with his heaven attempered spear, touched the toad, and he started up a devil, was there not progress? When Satan, is stripped of an angel's robe of light, where-with he had disguised himself, and cheated the nations, is there not progress?

Christians in Europe, as well as in America, will make rapid advances, in the knowledge they most need, by this timely revelation of the "American Society for promoting National Unity" in iniquity!

The day of fighting under false colors, with Janus face, and double tongue, blowing cold and hot, looking in one direction, and rowing in another, lurking in ambush, and deceiving with stratagems, has, in a measure, gone by. The enemy is hunted out of his hiding places, takes the open field, and proclaims boldly his designs. It is the madness of desperation, to be sure, as is the course of their allies, in the Gulf States. But there was no help for it. Every thing else had been tried, in vain, and nothing else could be done. The devil has come down, in great wrath, knowing that his time is short.

The question, as between abolitionists and their opponents, is no longer one of methods and measures to get rid of slavery, or how to curtail its power, or how to prepare for emancipation. The question, for the whole country, is narrowed down to this alternative. *Freedom, now and forever, for the whole country, or slavery forever, for the whole of it.* Slaveholding a crime, to be prohibited, or an innocent laudable avocation, to be protected, by an "irrevocable" amendment of the Constitution, for that purpose, on the programme of Mr. Buchanan's message, the speeches of Mr. Seward, the recommendation of Congress, the Inaugural of Mr. Lincoln, and the message of Gov. Morgan. With this, the programme of the National Unity Society tallies, precisely, and there is no chance for evasion or room for middle ground. To deny, as does the *Independent*, the inherent sinfulness of slaveholding, is, practically, to sustain Sidney E. Morse, the *N. Y. Observer*, the demands of Jefferson Davis, the proposed capitulation of Messrs. Buchanan, Seward, Congress, Lincoln, Morgan, and the National Unity Society. The line of battle is drawn up. Now, for the onset.

ANNIVERSARY MEETINGS OF THE CHURCH ANTI-SLAVERY SOCIETY.

There will be a sermon before this Society, on Sabbath Evening, May 5th, at the Church of the Puritans, Union Square, New York, by Rev. Jonathan Blanchard, D. D. President of Wheaton College, Illinois. Addresses at the Anniversary on Monday Evening, May 6th, at the same place, are expected from Rev. Messrs. J. A. Thome, Cleveland, Charles B. Boynton, Cincinnati, and C. H. A. Bulkely, Paterson, N. J.

The undersigned, a Committee appointed by the Church Anti-Slavery Society to award a premium of One Hundred Dollars, for a Tract upon the question, "How shall Northern Churches and Christians, absolve themselves from all responsible connection with slavery?" have received and examined twenty-five or more manuscripts. Some of them are able discussions of the general subject of slavery. But the Committee regret to say that, in their opinion, no one of them is sufficiently germane to the

question, proposed, to entitle it to the award. The manuscripts are with the Chairman at Hopkinton, subject to the order of their respective writers.

J. C. Webster, } Committee
J. N. Murdock, } of
M. French. } Award

HOPKINTON, MASS., March 7, 1861.

News of the Day.

From The Journal of Commerce.

AMERICAN SOCIETY FOR THE PROMOTION OF NATIONAL UNITY.

A society thus designated has been organized in this city, within the last few days, the object of which, as stated in its Constitution, is "to promote the union and welfare of our common country, by addresses, publications, and all other suitable means, adapted to elucidate and inculcate, in accordance with the word of God, the duties of American citizens, especially in relation to slavery." All publications issued by the Society must first be examined and recommended by a Committee of Publication appointed by the Executive Committee. The officers, exclusive of Vice-Presidents, are as follows:

President—SAMUEL F. B. MORSE, New-York.

Executive Committee.

John W. Mitchell, N. Y.	Francis Hopkins, N. Y.
Sidney E. Morse, N. Y.	H. J. Baker, N. Y.
Benj. Douglass, N. Y.	Edwin Crosswell, N. Y.
Lucius Hopkins, N. Y.	William H. Price, N. Y.
J. T. Moore, N. Y.	Cornelius Dubois, N. Y.
J. H. Brower, N. Y.	J. B. Waterbury, Brooklyn.
Thos. Tilton, N. Y.	J. Holmes Agnew, N. Y.

A. G. Jennings, Brooklyn.

S. F. B. Morse, }
James T. Soutter, } Ex Officio.
Hubbard Winslow, }
Seth Bliss, }

Treasurer—JAMES T. SOUTTER, New-York.

Secretaries—HUBBARD WINSLOW, N. Y., SETH BLISS, N. Y.

In the hands of such men, we need not say to those who know them, the interests of the Society are safe, and of the country also, to the extent of the influence they may be able to exert in its behalf. Our only regret is, that this Society, or some other like it, had not been formed thirty years ago, in the infancy of the abolition heresy, and vigorously conducted ever since, employing among its "instrumentalities," a small army of talented lecturers, to follow in the wake of, or precede, abolition lecturers; and, in short, to counteract by all proper means the sowing of abolition tares, or to pluck them up and destroy them. Had this been done, there is every reason to believe that the deplorable events of the past few months would not have occurred. The following Preamble, or Programme, has been put forth by the Society by way of introducing themselves and their purposes to the public;

At a meeting held March 6, 1861, in the city of New York, a number of gentlemen having conferred together respecting the present state of our country, unanimously agreed upon an organized effort, irrespective of all sectional or political action, for the purpose of removing the causes of difference, and producing unity of sentiment and fraternal affection throughout the nation. Their views are briefly indicated in the following

PROGRAMME.

The causes which have led to the divided and unhappy state of our country, are found in the neglect and abuse of our free institutions. Citizens of good intentions, but averse to politics, and absorbed in their personal callings, have, in a great measure, left to visionary reformers the creation of that popular sentiment by which, in a free government, ambitious and unsafe persons attain to places of power. While men have slept, the enemy has sowed tares. We have thus painfully learned by experience, that a government like ours must not be left to reformers and politicians, the one incompetent to reconstruct what the other destroys, but demands the vigilant watch and care of its intelligent and loyal subjects.

The popular declaration that all men are created equal, and entitled to liberty, intended to embody the sentiment of our ancestors respecting the doctrine of the divine right of kings and nobles, and perhaps, also, the more doubtful sentiment of the French school, may be understood to indicate both a sublime truth, and a pernicious error. Men are created equally free to do the will of God, and will be equally rewarded by him, according to their deeds. But they are not created equal in personal endowments, nor in their relation to providential arrangements. Indeed, their inequality in these respects is one of the boldest and most stubborn facts on the records of all time; and moreover, the Scriptures declare that it exists for wise and good ends, by the will of God, as truly as the inequalities between the sands of earth and the stars of heaven. It is by confounding the providential with the moral, instead of regarding the former as means wisely employed for the latter, that men become infidel and radical in their schemes of reformation. Restive and impatient, they neglect the essential duties of submission—of love, trust, obedience, under all

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providential dispensations—and vainly strive to alter or amend the ways of Providence. Hence, their dreams of abolitionism, of women's rights, of free love, of spiritualism, of socialism, of agrarianism, and of all similar visionary schemes, in which they lose sight of their own moral and essential duties, in their zeal to do what God has reserved for himself, and vainly think to inaugurate a millennium of bliss, by their imaginary reign of liberty and equality. It is not claimed that every person who espouses one of these schemes actually embraces them all, but as they all belong to the same category, logical consistency must admit or reject them all alike.

Teachings of this sort, especially as related to abolitionism, have been extending and gaining favor among us, for many years. They have been seldom rebuked, because deemed feeble and harmless. But they have increased by indulgence. They have been disseminated in books and pamphlets, taught in our schools, reiterated in the daily and weekly issues of the press, listened to and applauded in popular lectures; they have often entered the pulpit, and made the dogmas of human rights and liberties take precedence of repentance and faith, as the staple of gospel ministrations. They have been wrought into the fascinations of poetry; they have been set to music and have furnished the entertainment of itinerating minstrelies and musical concerts; they have floated wildly on the breezes of heaven, and been made to sigh in sentimental strains around the evening hearth-stone. They have thus made stirring appeals to human passions, have perverted truth and disguised facts, have falsely wrought with the sympathies of the weak, the consciences of the unenlightened, the arrogance of the vain. They have made their subjects slow to obey and quick to rebel, stubborn and contentious for rights, but remiss in duties and sacrifices for the general welfare.

Men thus taught, regardless of their own sins and duties, in their anxious wailings over the sins of others, and the ways of Providence, become ready victims of cunning demagogues, who, promising by an easy method to relieve their consciences and consummate their desires, with "good words and fair speeches deceive the hearts of the simple." In this way a dreamy hallucination and false sentiment have been extensively produced, and a feeling of hostility between the North and the South engendered, which threatens a final dissolution of the Federal Union.

We believe that the time has come when such evil teachings should be firmly and boldly confronted, not by the antagonism of doubtful and perishable weapons, but "by the Word of God, which liveth and abideth forever," as expounded by a broad and faithful recognition of his moral and providential government over the world. It is with this view that we propose an organized effort, and commend it to the earnest coöperation of all good and true citizens in every section of our country. We disclaim hostility toward, and connection with, any existing political party. Our common country, our whole country, is our field; we believe that it still has multitudes of friends, strong and true at heart, in all sections and parties. We cordially invite all such to unite with us in endeavors to disseminate sound and wholesome teachings, to conciliate differences and restore peace and harmony, gathering around the acknowledged standard of truth and the bulwark of our national liberties.

Our attention will not be confined to slavery, but this will be, at present, our main topic. Four millions of immortal beings, incapable of self-care, and indisposed to industry and foresight, are providentially committed to the hands of our Southern friends. This stupendous trust they cannot put from, them if they would. Emancipation, were it possible, would be rebellion against Providence, and destruction to the colored race, in our land. We at the North rid ourselves of no responsibility by assuming an attitude of hostility to slavery, and thus sundering the bonds of state fellowship; we only put it out of our power to do the good which both humanity and religion demand. Should we not rather recognize the Providence of God, in his placing such a vast multitude of the degraded and dependent sons of Africa in this favored land, and cheerfully coöperate, by all needful labors and sacrifices, with his benevolent design to save, and not to destroy them? Under a Providential dispensation, lifting them up from the degradation and miseries of indolence and vice, and exacting of them due and needful labor, they can certainly be trained and nurtured, as many have been, for the services and joys of heaven; and if the climate and institutions of the South are such that our fellow-citizens there can afford to take the onerous care of them, in return for their services, should we not gladly consent? They freely concede to us our conscientious convictions, our rights, and all our privileges; should we not as freely concede to them theirs? Why should we contend? Why paralyze business, turn thousands of the industrious and worthy poor out of employment, sunder the last ties of affection that can bind these States together, destroy our once prosperous and happy nation, and perhaps send multitudes to premature graves—and all for what? Is not such a course a struggle of arrogant assumption against the providence of the Most High; and if persisted in, will it not surely bring down his heavy and prolonged judgments upon us?

It is not for us to accuse our fellow citizens at the South of failure in duty. We know that the Church of God has no brighter ornaments, and our country no truer friends, than are found among them; and before we at the North

sit in judgment upon their delinquencies, let us endeavor to correct our own. In treating their slaves as humanity and religion demand, they may be providential instruments of unspeakable and endless blessings, not only to those under their personal charge, but eventually, to the whole African race. And such, we have not a doubt, they are destined to be; without us, and to our shame, if they are forever separated from us by any fault of ours; but with us, and to our mutual honor, if we shall be united with them in the bonds of an affectionate brotherhood. That so we may be, we will labor in hope. We will endeavor to diffuse over the entire length and breadth of the land, sentiments favorable to the lasting peace and prosperity of our nation.

The first of April, in New-York, was an April-fool day, this year, in good earnest, bringing an ageish North East wind to all who were expecting the balmy breezes of spring, and snow flakes in profusion, instead of the "vernal flowers," or even "the sunny showers," that poets have associated with the season.

Our neighbor, "The World" commonly grave, even to dullness, indulges in some pleasant witticisms on "All fools day," and, with all its conservative proclivities, gives utterance, on the occasion, to more radical truth than we should have expected, from that quarter. We feel inclined to treat our readers with a scrap of the rarity, and, (without insinuating that the writer has any personal motives in pleading for the class whose claims he advocates,) we would suggest that, in setting forth "the importance and utility of fools," he manifests a creditable acquaintance with his subject, and utters words of wisdom, such as we have never known "the World" to utter before.—Now for the extract,

"It is curious that the only official recognition of the existence of fools should be extended by the calendar. In assigning to them a special holiday, and consecrating that holiday to the bland usages of folly, only partial justice has been done to a body which, from its numerical importance, ought to be treated with profound consideration and respect. The saints have days innumerable—the fools but one. Now no one will deny that the fools outnumber the saints, in a proportion which it is wearisome to contemplate; it therefore follows that, if the latter had their dues, the patron days would be thickly sown along the seasons, from January to December. The truth is, we do not realize the importance and the utility of fools. We forget entirely that they adorn the learned professions; that they intone mild, sirupy heresies from velvet pulpits; that they occupy seats of legislation, and concoct tariff bills and compromises; that they even sit on ancient thrones, and strive, with fingers tremulous with hereditary debauch, to throttle the goddess of the Phrygian cap. They command armies; they draw up protocols and treaties; they compose madrigals and sonnets. They embellish every walk of speculative and active life. They are a power in the state, of which the state knows little, from the difficulty of plucking them from their individual places and ranging them in one grand aggregate of fools. They certainly deserve more than one holiday out of the three hundred and sixty-five."

Spanish attempt on San Domingo.—Danger to Hayti! Ship Quaker City which left Havana 25th ult., brings the startling news that Spain is about taking possession of St. Domingo. And as Hayti is a part of the Island, it is feared that designs are entertained against the Haytiens also. The account reached here on Saturday, March 30. For two or three days the account was discredited. But the account is now said to be confirmed.

The startling news from San Domingo, received by the Quaker City, from Havana, is corroborated by all reports which have since been received. A vessel has recently arrived at Key West, which brought the particulars as already published, with additions, which further implicate the French in the transaction, and render it still more probable that, whatever designs of conquest Spain may entertain, she is to receive the countenance of the French Government, if not its material aid. Indeed, the statement is made that a French corvette accompanied the Spanish fleet and took part in the formal possession of the Island.—The Times.

Additional Spanish forces for Cuba are said to have arrived. It is easy to see that the distracted condition of this country favors such a project. But would Spain dare attempt the conquest and re-enslavement of the Haytiens? Would England, that has treaty stipulations with Spain, respecting the slave-trade and Cuba, permit such an outrage? It would be well if some European power would protect San Domingo, Hayti, and Cuba from the "Southern Confederacy," as well as from Spain. And England, for the sake of the freedom and security of her own West India subjects, could hardly consent to be a mere spectator of what is going on. It is conjectured and rumored

that our own Government is about to interfere with a naval force.

James Redpath, whose familiar acquaintance with Hayti entitles his statements to much credence, makes an interesting communication to the Tribune of April 3, in which he details facts explanatory of the recent transactions, and infers that there is no danger that the Haytiens will be re-enslaved. He says:

There are various reasons why France will never threaten Hayti—among them these:

She has recognized the independence of Hayti. She draws a large revenue from Hayti, payment for recognizing that independence.

She is bound by treaty to defend Hayti against all foreign attacks; and—lastly

She could not attack Hayti without first declaring war against England.

I have also official authority for stating that last January England and France offered to be the mediators of a treaty of alliance and of defence between Hayti and the Dominican Republic, by which the integrity of the territory of both countries against all foreign powers is guaranteed. The proposition was accepted; commissioners named to conclude the treaty; and when it is signed, France and England should be pledged to enforce it.

Washington, April 1.—The Spanish demonstrations against San Domingo, has taken the diplomatic corps here entirely by surprise. None of them had the slightest expectation of any such movement. They attribute it solely to the disposition of Spain to expand her possessions. The Spanish Minister here claims that Spain is advancing in material prosperity more rapidly, proportionately, than any other country of Europe.—Cor. N. Y. Times.

Washington, Sunday March 31, 1861.—The latest news from Europe, as contained in the letter of your Paris correspondent, relative to the fitting out of a powerful fleet of war steamers by England and France, to be sent to the United States, and the not less interesting information which comes from the West Indies, regarding the annexation of St. Domingo to Spain, are of special importance to the Southern Confederacy, and to the whole South at the present time. They are the first symptoms of that total change of tone of the European Powers towards the South and its peculiar institutions, which will be sure to follow the successful disruption of the Union. The South is now entering upon a career of European dependence, from which nothing but a return to its allegiance to the Stars and Stripes can save her. This combined fleet of the two great Anti-Slavery Powers will hover upon the Southern coasts, and it may be commissioned to give a guarantee of protection to the Southern Confederacy, upon the condition that free trade and an amelioration of slavery—looking to its final extinction—are agreed to, by treaty.—N. Y. Times.

President Lincoln and his policy.—The Washington correspondent of the Charleston Courier writes as follows about President Lincoln and his policy:

The evacuation of Sumter, then, possesses no moral significance whatever. An honest President would have converted the transaction into a pledge of peace, or would have accompanied the consummation with a frank avowal of war. He would have said: "I abandon the idea of subjugation; I regard the independence of South Carolina and her sister states as an accomplished fact, and acquiesce in its consequences sincerely, if reluctantly." Or, striking another key: "I yield only to necessity; the withdrawal of Anderson's command is a mere piece of expediency, to be atoned for by the vigorous prosecution of hostile measures in other directions." Either of these declarations would have commanded respect. The South would have seen that it had to deal with a manly, out-spoken enemy; and the common sense and patriotic opinion of the North would have rallied to the support of a President who dared to grapple with difficulties with a vigor befitting their importance. Mr. Lincoln has thrown away the opportunity. He has not satisfied North or South. His adherents mistrust him. His opponents despise him. And the South, looking at him as the chief functionary of a foreign power, has already learned to regard him as weak and double-dealing. His weakness verges on imbecility; his diplomacy is too clumsy to be disguised.

On the same subject, the N. Y. Tribune, April 3, says editorially,

"Come to the point. If there be any point on which the opinions of the American People may be said to be substantially unanimous, it is that of impatience with the present state of uncertainty and anarchy, and desire that it should be brought to an end, at the earliest moment. Hence the obvious dissatisfaction with the present attitude of the Federal Administration—a discontent which does not imply a belief that the President and his Cabinet are taking, doing or meditating a wrong step, but only that they still consider, when they should already have decided, and pause when ought to act. We do not say that this is right or wise—we simply chronicle an obvious fact. The country, with scarcely a show of dissent, cries out—If we are to fight, so be it; if we are to have peace, so much the

better; if the Union can be preserved or restored, good! but if it cannot be, let us understand the fact and acquiesce in it. At all events, let this intolerable suspense and uncertainty cease!

The *Times* says, the Cabinet is understood to have been engaged again to-day in the discussion of the Southern question,—it being absolutely necessary to determine, definitely, the policy of the future in all respects with reference to the seceding States, before dispatches to the European Ministers can be closed.

The *Times* has a long and able editorial on the subject, from which we clip the following:

It is idle to conceal the fact that the Administration, thus far, has not met public expectation. The country feels no more assurance as to the future,—knows nothing more of the probable results of the secession movement,—than it did on the day Mr. Buchanan left Washington. It sees no indications of an administrative policy adequate to the emergency,—or, indeed, of any policy beyond that of listless waiting to see what may "turn up." There are times when such a policy may be wise;—but not in presence of an active, resolute, and determined enemy.

Fort Sumter, and Pickens.—It is reported that the *Pawnee* has been ordered to Charleston to take off Major Anderson and his forces. This is not authoritative, but is stated upon apparently good information. It is now quite certain that Fort Sumter will be evacuated within a few days.

Fort Pickens, and those at Tortugas and Key West, will not be abandoned unless some new aspect of the case is presented. This may be relied upon.

So writes the Washington Correspondent of the *N. Y. Times*. And, says the *Tribune*,

"It is reported from Montgomery that the rail-road from that place to Pensacola will be completed in a few days, great efforts having been made to finish it, in order to facilitate the transportation of troops to the siege of Fort Pickens. It is also said that 2,000 troops are expected at Montgomery in the course of this week."

So that the "new aspect of the case" seems not distant. Still further, the papers say—

The supply of provisions, it is believed, is getting scarce at Fort Pickens.

But the *Tribune* says—

The statement made by the *Tribune* last week, that Fort Pickens had been reinforced, is confirmed by the latest news from Florida.

CHARLESTON, Tuesday, April 2, 1861.

Well founded reports are current that Major Anderson's supplies will be cut off to-morrow.

New mortar batteries were erected to-day, under Colonel Ripley's direction, on Mount Pleasant. All the batteries in the harbor are ready for active work.

Troops from the Confederate States are directing their course to Pensacola in large numbers.

The Treasury Loan. Washington, Tuesday April 2, 1861.

The Secretary of the Treasury, to-day, opened the bids for \$8,000,000 of the stock of the United States. Three hours and a half were thus consumed.

Nearly \$34,000,000 were bid for. The average for accepted bids is about 93½, and no bid was accepted below 93.17-100. The bids ranged from 90, to par.

It is believed that the Treasury Notes can be put out at par, Can the cotton republic do this?

An extra of *The Galveston News* of March 30, brings the startling news from the Rio Grande that Ampudia, with 5,000 Mexican, sixty miles distant, was marching on Brownsville. Expresses had circulated handbills declaring Mexican Territory no longer under the protection of the United States Government.

The telegraph apprises us that *The St. Louis Republican* of yesterday has a letter from Las Vegas, New-Mexico, of the 12th ult., which reports the seizure of *Fort Marcy* by a party of Americans and Mexicans, headed by Gov. Rencher. It is added that the Santa Fe mails are to the 18th, and that they make no mention of any such seizure. We do not consider this fact conclusive against the authenticity of the report it is cited to refute.—*Tribune*.

In Virginia, the secession mania seems to be on the increase. It would not be strange if the Gulf States should get "ed of secession by the time that the Border States are ed up to the fever of joining them.

The Slave Trade.—The U. S. Marshal is respectfully informed of a prevalent rumor that slavers are fitting out somewhere between piers 40 and 50 East River.

Hon. Lemuel Shaw, Chief Justice of Massachusetts has recently deceased.

The Expenditures of South Carolina for secession, have already exceeded \$600,000.

A letter from Georgia says, I believe we have, in the Confederacy, a majority of Union men.

A gentleman from Florida writes:

"I wish to write to the conservative men of the North, that hundreds of us here are utterly opposed to this mad secession scheme—it is hostile to our interests, and is working ruin all about us. We are not hostile to the North."

LATEST FROM WASHINGTON.—The *Evening Post* of Thursday, has a Telegraphic dispatch from Washington, that the Administration has decided on efficient action—that Fort Pickens is to be re-inforced, at all hazards, that orders have been sent to every station for every vessel in the Navy to be put in readiness for instant sea service—that this is in consequence of the threatening attitude and peremptory demands of the Montgomery Government.

A letter from Washington, in the *Post*, relates how Jefferson Davis has said that he expects to occupy the White House at Washington, two months hence.

The *Post* says that "Mayor Wood's secession project is revived, and that a treasonable Circular signed by prominent representatives in this city, is about to be issued."

MISCELLANEOUS ITEMS.

The Alabama State Convention has adopted an ordinance providing that the General Assembly shall cede a district of ten miles square for a seat of Government for the Confederate States. The Convention at the same time voted down an ordinance to locate the seat of Government at Montgomery.

The Erie Railroad has purchased the Buffalo and N. Y. City Railroad from Hornsville to Attica, a distance of 60 miles, for the sum of \$113,000. This brings the line within 60 miles of Buffalo, and the Patchen road will probably be in a short time absorbed, thus making the communication direct with Buffalo.

The papers at Savannah, Augusta and elsewhere, complain of the hardship of paying duties in coin, the premium is so high.

Mr. Russell, the correspondent of the London Times dined with the President and several members of the Cabinet, last week.

Professor Howard Crosby proposes, in the *Intelligencer*, a General Revision Convention for the purpose of setting the Bible right. He says: "Let our present Bible be adopted as the Bible for the American Church, WITH SUCH EMENDATIONS AS PASS THE CONVENTION UNANIMOUSLY." Please, Dr. Crosby, what sort of a Bible would the American Church have, then?

The work of preparing for the Great Exhibition of 1862, at London, is proceeding satisfactorily. The plans of the building will be altogether different to those of the Crystal Palace of 1851.

"Pink," the N. Y. Correspondent of the *Charleston Courier* in writing to that paper of the suspension of Church members in the Church of the Puritans, adds that they "ought to be expelled for attempting to keep up a connection."

The public debt of the Government on the 7th of March was \$74,985,380. At the same time the net amount on hand subject to draft was \$1,851,844, of which the public plunderers at New Orleans, Savannah and Mobile took \$185,000, leaving \$1,716,844. All accruing demands have since been paid, and on the 25th there was on hand \$1,554,870. According to the lowest estimate of the revenue, eight millions more will meet the wants of the Treasury up to the close of July, and the nine remaining millions of the loan authorized by Congress are expected to meet the wants of the Treasury for the ensuing six months.

The *Charleston Mercury* of the 27th of March, set forth that business of all kinds was increasing at an amazing pace. It also flatters itself and readers the "indications are that Charleston is destined to become the commercial metropolis of the Confederate States." Charlestonians do not believe any such stuff.

The Rev. E. P. Rogers formerly of Newark N. J., but now in Africa, writes a long and interesting letter from Cape Palmas, Liberia, dated Jan. 10, to the African Civilization Society. Some passages in the letter are grand and inspiring. Mr. R.'s description of men and things is vivid, and will rank high as a work of merit. Speaking of the boatmen he says: "Our faithful Kroomen were in good spirits, chatted away among themselves, and like Samson bowed themselves with all their might."

Mr. Waul of Texas, made a speech in the Southern Congress the other day, in which he said:

"We have looked, bolted, barred and guarded the Treasury. We have greatly curtailed the expenses of legislation, destroyed extra allowances, and saved the country to a great extent from jobbers and speculators."

A few months ago the style of speech would have been properly rendered as follows:

"We have un-locked, un-barred, un bolted and plundered the Treasury. We have greatly increased the expenses of legislation, clamoured for extra allowances, and delivered the country into the hands of jobbers and speculators."

The Columbia (S. C.) *Guardian* has the following, under the caption of "sent off."

"We are informed that an individual who has been living in Anderson village for the past fifteen years, first, as a shoemaker, then as a dentist, and who stood fair in the community, having been discovered to be an abolitionist, and one by his own confession, was taken charge of on Monday by the citizens and shipped on yesterday morning to a more congenial climate. His wife and family accompanied him." Hail Columbia!

Dr. Guthrie says "that the churches in America have more need to be prayed for than the planters themselves," and he is tolerably correct, in respect to a great many of them.

A raving lunatic in a California asylum, was restored to reason by seeing her father, from whom she had long been separated.

The English correspondent of the *Congregationalist* says: "Many things threaten the existence of the Alliance. The Church Rate Controversy is one. Churchmen cannot understand the plety of those Dissenters who would commit such an act of spoliation on the Church, as to rob her of the time honored right to exact payment from every citizen for her exclusive support."

From the Paris papers, we learn that the Christians in Syria are in danger from the fanatical violence of the Mussalmans. The Druses of the Hauvau threaten implacable vengeance, should Faud Pasha order the execution of the condemned Druses.

Thursday morning.—The South Carolina Convention has ratified the Constitution of the Confederate States by a vote of 149 to 29.

Sam Houston still claims to be Governor of Texas, and has sent a message to the Legislature asserting his authority.

Rumors were rife in Washington yesterday, that a collision had occurred at Fort Pickens. No official intelligence, however, had been received.

The Republicans have carried the State election in Connecticut.—The Democrats in Rhode Island.

A colored man and his wife and two children were, on Wednesday, seized at Chicago—one slaveholder from Missouri claiming to own the man, and another to own his wife and children. The arrest was secretly managed, and the alleged fugitives taken to Springfield for examination, with little disturbance.

The seizing of white men as slaves, may make as little "disturbance" a few years hence. Why not?

The Secretary of the Treasury has decided to receive only such proposals for the new U. S. loan as were offered at 94 or upwards, amounting to \$3,000,000. If more is needed, Treasury notes will be issued.

Jeff. Davis threatens to privateer against Northern vessels, if the U. S. Government attempts to collect the revenue in the Confederate States.

Provisions from Charleston to Maj. Anderson have been stopped.

The Washington correspondent of the *World* says there will be no extra session called, at present—that the Mexican question receives special attention of the administration, and that Spain, it is believed, will repudiate the action of the Governor of Cuba, in seizing upon Dominica.

For the Principia.

CHURCH ANTI-SLAVERY CONVENTION.

Westboro', March 27, 1861.

Agreeably to previous call, "a convention of the Christian friends of the Church Anti-slavery Society for mutual conference and prayer, over the grave aspects of slavery and its relations to "the commonwealth of Israel" assembled at the Town Hall, Westboro' Mass., at 10 o'clock, A. M.

Rev. L. H. Sheldon called the meeting to order, and on motion Hon. Elmer Brigham was chosen chairman and Rev. S. Souther Secretary.

Prayer was offered by Rev. C. M. Tyler, of Natic.

Rev. J. C. Webster, Rev. L. H. Sheldon and Dea. C. March of Millbury, were chosen as business committee.

An exceedingly able address was delivered by Rev. H. T. Cheever, Secretary of the Church Anti-Slavery Society.

Rev. Hiram Wilson of St. Catherines, Canada West, made statements of the work of succoring some thousands of fugitives from slavery, as prosecuted by him for a quarter of a century.

The committee on Resolutions reported the following:

FIRST SERIES.

I. *Resolved*, That in the judgment of this Convention, it is high time for the Religious Press in our country to have done with verbal legerdemain and disputation in regard to slaveholding, and to admit that the well known judicial, ecclesiastical, historical, and dictionary meaning of that term, is also its popular and true meaning, and to be accepted, therefore, as its well understood equivalent.

II. *Resolved*, That we find the accurate and true use of the term slaveholding, to be as follows: First, as defined by the laws of slavery and by judicial decisions, viz: The holding of men to all intents, constructions, and purposes whatever, as chattels personal, in the hands of their owners and possessors.—(Prince's Digest, p. 446.)

Second, as defined by Ecclesiastical Bodies viz: The holding of men as property, to be bought and sold as chattels personal. [Old School Covenanter Synod.]—The holding of human beings as property, [New York Congregational Association.]—The claiming of property in the person of a fellow being, as we do in goods and chattels, [Hopkinton Congregational Church.]

Third, as defined in history by Roman law, viz: The holding of men as ciphers, corpses, quadrupeds. Slaves were held *pro Nullis, pro Mortuis, pro Quadrupedibus*. They had no head in the State, no name, title, or register: they were not capable of being injured &c. [Roman Civil Law.]

Fourth, as defined by the Dictionary, viz: The holding of one person in a state of entire subjection to the will of another person, [Webster.] The holding of one person in the state of absolute subjection to the will of another, [Worcester.] The holding of persons under obligation to

labor for the consent of the III. *Resolved* Historical, a will have to rate habits of alent of that or qualified IV. *Resolved* established s solute subject to man as the highest in V. *Resolved*, with philology, be laid to the litionists in t honest advoc Anti-Slavery is owing sole ion in Editio condemn the to a principl "and are of slaveholdi chargeable s sinful.

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labor for the benefit of the master, without the contract or consent of the servant. [Paley.]

III. *Resolved*, That in our view, the Judicial, Ecclesiastical, Historical, and Dictionary meaning of slaveholding, will still have to be, as it has been, "accepted by men of accurate habits of thought and speech, as the invariable equivalent of that term," except when it is specifically modified, or qualified by some other descriptive word.

IV. *Resolved*, That slaveholding, in the ordinary and well established sense aforesaid, of holding human beings in absolute subjection as property, is the "highest possible wrong to man as the image of God, and next to idol worship, is the highest insult to his Maker."

V. *Resolved*, That the "incumbering of a moral reformation* with philological disputes, and logical fallacies," cannot be laid to the charge either of out-spoken Garrisonian Abolitionists in the American Anti-Slavery Society, or of the honest advocates of christian abolitionism in the Church Anti-Slavery Society; but this "unfortunate incumbrance" is owing solely to those self elected leaders of public opinion in Editorial chairs, who, while they are willing to condemn the system of American slavery, find it "contrary to a principle of their ethics that Slavery itself is *malum in se*," and are therefore unwilling to admit the act or practice of slaveholding—the only point at which slavery can be chargeable at all with moral character—to be inherently sinful.

Resolved, That this Convention hold, as the underlying principle of Christian Abolitionism, that slaveholding, according to "the lexical and philosophical accuracy of the definition" aforesaid, and as all men understand it, is really and truly man-stealing, a sin in itself, directly condemned both in the Old Testament (Ex. 21: 16) and in the New (I. Tim. 1: 10) and stamped by the Law and the Gospel as a wrong and a crime, and that it ought, therefore, like every other sin to be desisted from, at once.

SECOND SERIES.

I. *Resolved*, That "since the system of slavery in the South is purely chattelism incorporated into statutory permanence, and that system is an unqualified and unmitigated wrong, with which we can make no compromise, and have no fellowship in the church or in the State," and since the "holding of human beings is an immorality, the renunciation of which ought to be made a condition of membership in the Christian Church," and is nothing more nor less than slaveholding; Therefore every Christian or Christian Church continuing to fraternize with slaveholding professors of religion, and their abettors, as Christians in good and regular standing, is (however undesignedly) most manifestly derelict to duty, and is necessarily involved in the guilt of slavery.

II. *Resolved*, That maltreatment, beating, starving, violation of chastity, ruthlessly sundering the dearest bonds of natural affection, so far from being merely abuses, are the legitimate and certain results of slaveholding,—the corrupt fruit of a corrupt tree.

III. *Resolved*, That it is a cause of the greatest alarm, that many in the visible church, and some of its distinguished clergy, now, not merely apologise for slaveholding as a necessary evil, to be removed as soon as possible, but boldly and unblushingly defend it as right and scriptural, of course compatible with Christian morality.

IV. *Resolved*, That slaveholding has its origin and continuance in kidnapping and selling human beings, in direct violation of their inalienable rights, and therefore can never be divested of its moral turpitude, by self-interest, or so called respectable usage, and legal enactments.

V. *Resolved*, That if God has constituted His Church the special depository of moral influence in the world, and if it be true, in the language of Rev. Albert Barnes, that "there is no power out of the Church that could sustain slavery an hour, were it not sustained in it," a momentous responsibility rests upon the Church everywhere, to "have no fellowship with the unfruitful works of darkness," by communing with slaveholders.

VI. *Resolved*, That the alarming fact that more than six hundred thousand human beings are reduced to a level with the brutes, by being held as slaves by professing christians in this country, calls for positive ecclesiastical action, and such combined effort of the Churches as shall operate most speedily and effectually, to banish the sin of slaveholding from "the commonwealth of Israel."

VII. *Resolved*, That the withholding of christian fellowship from slaveholding professors of religion, is alike in obedience to the injunction of the apostle to "remember them that are in bonds as bound with them," and to "withdraw yourselves from every brother that walketh disorderly."

VIII. *Resolved*, That the example of those churches and ecclesiastical bodies, which have, by positive enactment, excluded all slaveholders from their communion, is eminently worthy of imitation by all others, and such are now struggling in a similar way to throw off the incubus of slavery are entitled to the deepest christian sympathy, and the most earnest prayer for their complete and speedy success.

IX. *Resolved*, That the exclusion of slaveholding from the Church is the most reasonable ground upon which to expect its speedy and peaceful removal from the State, and

*New York Independent.
† New York Independent.

even to hope that the Church itself will retain its own spiritual life, and succeed in diffusing the gospel of Christ around the world.

Remarks were made by Rev. Messrs. Tyler, Cheever and Webster, and by B. Wood Esq., of New Milford.

Adjourned to meet at half past one p. m.

P. M. Met according to adjournment. Prayer was offered by Rev. Mr. Wilson.

The following gentlemen were elected Vice Presidents of the Convention:

Rev. J. M. Chick, of Grafton, (Baptist.) Sam'l Griggs, M. D., Westboro, Abijah Wood Esq., do., Rev. W. T. Blackmer, do. (Meth.) Cyrus Fay, do. Reuben Boynton, do. B. Wood, Esq. Milford, Dea. Cyrus March, Millbury, Dea. J. A. Fitch, Hopkinton, Dea. William Cheever, Westboro.

A pungent and powerful address was delivered by Rev. C. M. Tyler of Natic. After which remarks were made by Messrs. Chick of Grafton, Lewis of Hopkinton, and Wilson of Canada West, L. Bond Esq. of Portland Me. B. Wood Esq. of Milford, and Rev. Messrs. Sheldon, Webster and Sonther. The Resolutions were unanimously adopted by the Convention. On motion of Rev. H. T. Cheever, (who made very full and explicit statements respecting the work of the Church Anti-Slavery Society,) seconded by Rev. Mr. Webster, its President,

The following additional resolutions, were adopted, viz:

Resolved, That we see new cause to urge upon the Churches the recommendation adopted at the beginning of the year, by the Convention of the friends of the Church Anti-Slavery Society, in New York, viz:

That this Convention, seeing clearly the hand of God in what we believe to be the judicial and retributive madness which has seized the South, and in the confused moral sense of clerical and political apologists for slavery at the North, are forced into the conviction that God is entering into judgment with the nation, for the long cherished sin of slaveholding: and from a deep sense of dependence on God only, for a safe issue in freedom to our country, and to the enslaved portion of it, especially, through the present distress, we earnestly recommend to the Churches and to all the praying people, that they observe the CONCERT OF PRAYER FOR THE ENSLAVED AND FOR OUR COUNTRY, on the third Sabbath evening, or third Monday evening of each month of the year 1861.

Resolved, That it be recommended to the christian friends of the enslaved to aid in the circulation of the "Principia" newspaper, of New York, under the Editorship of the experienced veteran, William Goodell.

B. Wood Esq. eloquently advocated the holding of stated Conventions in this vicinity, twice each year, until the heart of this people is reached and moved, in response to the sentiments advanced to-day.

Rev. Mr. Webster offered prayer, and the Convention adjourned *sine die*. Attest. E. BRIGHAM, Pres. SAMUEL SOUTHER, Sec'y.

Family Miscellany.

For the Principia.

A SABBATH PRAYER.

I am thinking of thee, brother,
And the white robes thou shalt wear,
When thy loved Master calls thee
To thy rich reward and fair.

Ah! sure, the seal and signet
Of heaven is on thy brow,
On earth thou walk'st so purely
Thou seem'st an angel now.

And tender love and blessing
From many hearts are thine,—
The favor that God giveth
Where His own truth doth shine.

There, for this sabbath morning,
I raise my early prayer,
That God, thy God, would bless thee,
And have thee in His care.

And I know thou prayest for me
In thine own chamber too,
And the petitions uttered
Are fervent, deep, and true.

O may those prayers ascending
Be one before the Throne,
As all who worship God in truth
In Christ our Lord are one.

And may one blessing gently fall
On thy bowed head and mine,
And He who ruleth over all,
From sorrow shelter thine.

O may the shadows change to light,
The sad heart wake and sing,
And to the altar, this fair morn,
A thankful offering bring!

Oh! may the Saviour bless thee
With His deep love divine,
And o'er thy darkened pathway,
Make all His counsel shine!

Mary E.

For the Principia.

TALK WITH THE LITTLE FOLKS.

Dear children: When Mr. Lincoln was about to leave his Western home, to enter upon the discharge of his responsible duties as President of the United States, he said to his fellow citizens, "Pray for me, &c."

Now I was very much gratified to learn that he made that request, for it indicated that he acknowledged that the Lord was higher and greater than he. And also that he wished to administer the government so as to please the God of Heaven.

And many prayers have ascended to the King of Glory on his behalf, that he might have wisdom to adopt such measures as would be pleasing to God, and beneficial to his fellow citizens; and that he might have decision of purpose, and principle enough to carry out those measures, whether approved by many or few.

But when Mr. Lincoln arrived at Washington and took the oath of office, he then told the people some things which he intended to do. He says that it is scarcely a question that the following clause of the Constitution of the United States, refers to fugitive slaves, viz:

"No person held to service or labor in one state under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up, on claim of the party to whom such service or labor may be due."

Now, to my mind, this language does not describe fugitive slaves, and cannot be applied to them without gross perversion of the laws of language. And it appears, from the early history of the government, and the facts regarding the adoption of that clause, that it did not refer to fugitive slaves; but to persons who did *owe* service or labor, such as indentured apprentices, or other persons who had contracted to perform certain labor. A person that is robbed of his liberty does not feel under any legal or moral obligations to work for the robber, yet he may do it, for the time being, to prevent additional abuse, until he can escape, or otherwise regain his rights, but never because he owes the robber service or labor.

Yet Mr. Lincoln would adopt the slaveholder's construction of that clause, and then take an oath to enforce that construction without reservation! Did he remember that he had asked the people of God to pray for him, when he did it? Can christian people ask God to help Mr. Lincoln catch poor panting fugitive slaves, who have escaped from their robbers, and the prison house of bondage, that he may, by the officers of his own appointment, send them back to suffer what he would not be willing to endure himself or have his friends endure? Can the people of God pray that Mr. Lincoln may prosper in his disregard of the mandates of Heaven, which declare—"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee, he shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates, where it liketh him best, thou shalt not oppress him," which says "Thou shalt love thy neighbor as thyself," and do as you would be done by? Can they pray that he may so administer the government that slavery (the sum of all villainies) may be protected and defended, where it is? Can they pray that he may prosper in making compromises with slavery?

No, No, a thousand times no! They might as well ask God to help him lie, steal, get drunk, rob or murder, because sending back fugitive slaves, giving countenance to slavery and disregarding the mandates of Heaven are deeds just as offensive to God as the other, named.

No, No, Mr. Lincoln, we cannot ask God to prosper you in doing wrong in any particular, if we did, we should show that we were your most cruel enemies.

We will ask God to prosper you in all that is right, and and incline you to do right. But if you turn from the counsels of the Most High, to follow the counsels of Ahithophel, we must pray that your success may be like that of Absalom, although we hope your end may not be like his.

We are told that some heathen tribes make offerings to their idol deities, and Satan too, so that if they should happen to fall into the hands of the wicked one, he might be favorable to them on that account. But I hope our new President is not going to try to serve the Lord and Satan too, for this is an impossibility, according to the words of our Saviour which are "He that is not with me is against me and he that gathereth not with me scattereth abroad. Ye cannot serve God and mammon."

WILLIE. I think it would be wicked for Christians to ask God to help Mr. Lincoln administer the government so as to send back fugitives slaves.

MARY. So do I, for it would be asking Him to help the President break God's commands.

NELLIE. Will God punish rulers for doing wickedly, as well as other people?

Yes, and they will have a fearful account to give, for they teach the people, from high places, to disobey God.

The scriptures teach us that when the wicked bear rule the people mourn, but when the righteous are in authority the people rejoice.

Let us resolve to do what we can to place men in office who obey God, and regard their fellow men.

Adieu for the present.

DEACON T—

Maple Cottage, March 22, 1861.

IN THE MORNING.

A STRAY LEAF FROM A YOUNG MAIDEN'S FOLIO.

It dawned, at last—the morning. All that night had been a sleepless one, though not from care or sorrow; rather from joyousness, for in those days the glad spirit needed not to seek the land of dreams and shadows to find peace. And now the morning stole so softly in, at my window, and laughed to find me wide awake, and dreaming! The eastern sky, and the light hazy clouds were just brightening, and I thought, as I looked out, how the little valley would soon sparkle in the sunlight.

A sudden impulse seized me. I would go to the hill-top and watch the sunrise. Nature and I should have a sweet little season of communion, before the great, busy, bustling, care-taking world was awake! I did not pause to consider what anxious mammas would say about "damp grass," and the ills and miseries arising from wet feet. Such earthly cares should not fetter my free, joyous spirit! So, making a hasty morning toilet, I stole from the house and tripped along the plank walk toward the beautiful Rural Cemetery, the pride of our little village.

The sun had not yet risen, but all the little clouds hovering around the eastern horizon were blushing at his approach. The birds warbled their gayest morning songs, and the clover blossoms filled the air with the breath of their sweet incense.

Our little Rural Cemetery—how shall I describe it? Have you ever visited Greenwood? Then imagine one of those graceful mounds which rise and fall in careless beauty, like the billows of the ocean, removed from its place and dropped down in the outskirts of a lovely country village, still retaining all the beauty with which nature and art has adorned it. How fair it rose up before me in the morning light, with its trees, and flowers, and white monuments of beautiful and varied devices! I brushed on, carelessly, through the dewy grass, pausing to pluck a wild strawberry blossom, or inhale the fragrance of some sweet rose, keeping watch over a tiny mound, till I reached the summit.

How lovely was the scene before me! I cannot tell you. Would that I could describe that morning as I see it now in the picture gallery of memory! Why do not our poets and romancers tell us more of the beauties of the morn? We hear plenty of the Sunset, and the Moonlight, but so little of the Morning. Why is it? The moonlight hour may be the chosen one of lovers, sunset may soothe us to dreamy reveries, but in the morning is the soul inspired with its noblest aspirations, its deepest, holiest emotions. And I stood there inhaling the fresh, pure, sweet, scented air, listening to the bird-singing, and watching the dew drops glisten and sparkle in the rising sun. Our petite valley was transformed into a very fairy land. Nature had strewed it plentifully with pearls; her choicest, most precious pearls they were, too! So precious that she would not lend them to the children of Earth, to deck

themselves with, but took them away and put them up choicely when she had done wearing them! And in the morning was her hour of gaiety, when the joy of her renewed youth overflowed in song, and fragrance, and soft, varied ripples of blue and white, and such a bright smiling down on everything that she made everything smile in return! The fields sparkled in the sunshine, and the little white houses of the village beamed out softly from among their enclosures of dewy shrubbery and flowers. The sunshine, as it fell over the Rural Cemetery, seemed to beam with a softened, holy light, and the dew drops which glistened in the violets and lilies whispered to me words I had sometime read—"The tears of the night are the smiles of the morn."

The morning was in my heart, then, too; the sun shone brightly there, the dew drops sparkled, the birds sang sweet songs of the future, and the blue canopy of Faith bent lovingly over all. So nature and her child sympathized, fully sympathized, in that hour—that precious, golden hour, never to be forgotten! Is there not a period in the history of every human heart of which this morning hour is emblematic?

But Morning hours are short-lived. Soon the little village was wide awake, and its active, care-taking inhabitants deep in the labors which another day of life had brought with it. The rosy flush of dawn had faded, the dew drops were gone, the sun mounted higher, the day grew sultry. Mother Nature had laid aside her pearls and put on her everyday dress: and I must lay aside dreams and fancies and return to everyday life, too!

So I returned: returned to a late breakfast, and to find—yes: careful mamma, I must confess it!—to find my feet wet, very wet; my shoes soaked; my dress drabbled, very much drabbled, very muddy; to experience a head-ache, and a cold! More traces of earth than of dream-land, more of the material than the spiritual, about me, in *thine* eye!

Thus ended my morning.

And will the Morning of my heart end thus? Will it? Is that the way our mornings end, girls? Do we ramble in the sunlight amid flowers and pearls only to get drabbled, and catch colds and head-aches? L. G.

The teachers of youth in a free country should select those books for their chief study,—so far, I mean, as this world is concerned,—which are best adapted to foster a spirit of manly freedom. The duty of preserving the liberty which our ancestors, through God's blessing, won, established and handed down to us, is no less imperative than any commandment in the sacred table—if it be not the concentration of the whole. But the very opposite of this has been the rule, for thirty or forty years past. From the district school and the sabbath school everything calculated to foster the spirit, and until the sentiments of freedom, and of sympathy for the oppressed, has been carefully excluded, lest it should offend the slaveholders.

The manuscript of the prayers and meditations of Jeremy Taylor, as prepared by that truly great author, for the first edition of his works, has lately been discovered at Bath, England. It is written in a bold, plain character, and more like print than the ordinary writing of the present day. This manuscript has long been missing, and was supposed to be lost; but it was accidentally discovered by one of the city clergy, who is a great frequenter of old book-stalls.

A WRITER in the "Psychological Journal" states that the amount of mortality among persons of intemperate habits from 20 to 30 years of age, is five times greater than that of the community generally, and from 30 to 40 years it is four times greater. He says: "If there be anything in the usages of society calculated to destroy life, the most powerful is 'certainly' the inordinate use of strong drink." The diseases incurred by such habits are mostly of the head and stomach.

THE ART OF AGRICULTURE.—A great deal has been written and said about the science and art of agriculture, but for practical guidance, the whole thing is in a nutshell. It consists in these two rules: Make the land rich and keep the weeds down. If any person who tries

to raise any plant will follow these two rules, he will succeed, and if he does not follow them he will not succeed.—*Scientific American*.

A BEAUTIFUL PRAYER.—Lord, bless and preserve that dear person whom thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a great blessing and comfort unto him, a sharer in all his joys, a refreshment in all his sorrows, a meet-helper for him in all the accidents and chances of the world; make me amiable forever in his eyes, and very dear to him. Unite his heart to me in the dearest union of love and holiness, and mine to him in all sweetness, charity, and compliance. Keep me from all ungentleness, all discontentedness, and unreasonableness of passion and humor; and make me humble and obedient, useful and observant, that we may delight in each other, according to thy blessed word and ordinance, and both of us may rejoice in thee, having our portion in the love and service of God, forever.—*Basil Montague*.

A man having died of apoplexy, the coroner rendered the following verdict, "Died from a visitation of one beef steak, eight cold potatoes, and a fried pie."

Said a S. S. teacher to a playful child. "What would you have been without your pious father and mother?" The little rogue replied. "I suppose, ma'am, I should have been an orphan."

Miss Mary P. Townsend, late of Boston, deceased, left by will, \$60,000, "the income of which is to be applied to the support of those females who, in legal phraseology, are called 'spinsters,' or single women. She says in her testament that she belongs to the sisterhood, and is in duty bound, as she has the means, to procure them a shelter from 'the world's dread laugh,' and a quiet home. The recipients are to be such as are reduced by poverty, not crime: to be American, and born of American parents; they are to be of the virtuous poor of this description, who are single, from choice or necessity. She says the number will always be large, of those who are too old or too feeble to labor for their support, and have outlived their friends, and trust they will find the 'home' a happy asylum.

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